1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

probably not more than 20,000 men. The extra number would have been made up by the quotas of the different kahlons, lonpas, and gobas, who were obliged to furnish from ten to four men each.

Since Moorcroft's time, however, the population has very much decreased, partly owing to the ravages of disease, but chiefly to the destructive effects of war. In the summer of 1834 the small-pox broke out in Ladák with such fatal virulence that 14,000 persons,* or more than one-twelfth of the whole population, were carried off. Amongst a filthy people, who never wash, and who only change their garments when the cloth has rotted piecemeal off their persons, the mortal effect of such a contagious disease as small-pox cannot be wondered at.

But the ravages of disease were almost forgotten in the more deadly destructiveness of war and its attendant miseries. They who survived the small-pox had only to lament the sudden loss of near and dear relatives; but they who escaped death in the war had also to bewail the pillage of their property and the destruction of their houses. By the wholesale plunder of the metal images belonging to the monasteries, the invaders gave a rude shock to the pious minds of the whole people, while they secured the bitter enmity of the lamas by an extensive resumption of monastic lands.

Such was the effect of these severe and impolitic measures, that no less than three-fourths of the lamas,

* About 10,000 died before the conquest. Dr. Henderson, who was then in Ladák, gave both physic and advice, but nothing availed to check the disease. Zoráwar Sing *is said* to have vaccinated great numbers by force, of whom no less than 4,000 died. My informant was a Musalman who hated the present maharaja, and I doubt the truth of his statement about the compulsory vaccination.

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798 or about 9,000 persons, are said to have left their native land, and to have found refuge in the numerous monasteries of Great Tibet.

727 During the wars from 1834 to the close of 1841, it is said that about 15,000 Ladákis perished, and that about 1,000 (who were chiefly Musalmans) emigrated to Balti and the neighbouring districts. Of the 4,000 Ladákis who accompanied Zoráwar Sing on his inroad into the Lhasan territory, it is well known that nearly the whole perished in the snow. A few made their way back to Ladák; and some four or five hundred, who were made prisoners, are said to be most strictly confined at Lhasa.

162 In 1847 I found, by a census of 1,890 houses, that the
161 average number of persons per house was 4·147; but as a very considerable number of people were absent from their homes, the true rate per house could not have been less than five persons, or about the same as that of the district of Spiti, which I ascertained to be 5·3 persons per house. The number of inhabited houses is said to be 23,000, which at this rate, and allowing the present number of lamas and nuns to be only 3,000, will make the total amount of the population 124,900, or in round
161 numbers, 125,000 persons. The decrease in the population, since Moorcroft's time, is, therefore, not less than 40,000 persons. The causes of this decrease are the following:—

	Persons.
Carried off by small-pox in 1834	14,000
Lamas emigrated	9,000
Perished during the wars	15,000
Emigrated (chiefly Musalmans)	1,000
Total decrease	40,000
Moorcroft's census	165,000
Present census	125,000

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the country had a king, and a numerous clergy, all of whom were strongly attached to the popular Buddhistical doctrine of the "*Lesser-advancement*," which consisted of outward observances, both moral and religious. The ceremonial of the *quinquennial assembly*, which was originally established by Asoka, about B.C. 250, was duly performed with much rude magnificence, and with becoming gravity. Buddhism was then the prevailing religion of Ladák; and there seems good reason to believe that it had been firmly rooted there for upwards of 400 years, since the first century before the Christian æra, when the Buddhistical doctrines were first *widely* spread throughout Tibet by the preaching of 500 Kashmirian missionaries.*

In the tenth century, when the empire of Great Tibet was finally broken up, several of the outlying districts were separated by ambitious chiefs, and erected into independent kingdoms. Thus Purang was occupied by Tashi-Degon, and Ladák by Palgyi-Gon.† From that time down to the end of the sixteenth century, no historical records now exist in Ladák itself, although it is possible that a copy of the royal genealogy may yet be found at Lhása. Csoma de Körös was certainly misinformed regarding the existence of a book at Lé containing the "names of the kings that successively reigned in that principality."‡ For, during the invasion of Ladák in the beginning of the seventeenth century, by Ali Mir, the Musulmán chief of Skardo, all

* Klaproth's Chinese Chronology, in Prinsep's useful Tables, p. 128. It was however first introduced about B.C. 240.

† Csoma de Körös, Kings of Tibet. Prinsep's useful Tables, p. 131. See also Deguigne's Hist. des Huns, &c. tom. i. p. 165.

‡ Note appended to his list of Tibetan kings. Prinsep's useful Tables, p. 132.

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175 [798] the temples and monasteries of the country are said to have been destroyed, and their libraries thrown into the Indus. To this cause the Lamas attribute the entire want of all historical documents prior to that time; and their only record accordingly begins with the conquest of the country by *Chovang-Namgyal*,* a descendant of *Khri-Tsampo*,† the first king of Tibet. No date is given: but as his brother's son was a contemporary of the emperor Jehángir, this conquest could not have taken place much earlier than A.D. 1600, or perhaps about 1580.

During my stay in Ladák I had a copy of the existing history of the country transcribed for me in the original Tibetan. The historical portion of this work is brief, as the greater part of the volume consists of the Lamaïc ideas of the cosmogony and theogony. When in Ladák I had the principal historical parts read and explained to me, of which I made notes at the time; and I had also an abstract prepared by a Munshi in Urdu. From these I have now arranged the only interesting parts of the history, extending over a century and a half, during which period Ladák was conquered three different times.

Chovang-Namgyal, a descendant of the ancient kings of Tibet, being expelled from Lhása, took refuge in Ladák, where he established himself about A.D. 1580. He afterwards extended his conquests into the neighbouring districts of *Changmarangi*, *Lodang*, *Purang*, *Gugé*, *Lhojumlang*, *Lungti*, *Shigar*, *and Khabkar*.‡ He

* *Chho-dVang-rNam-rGyal*, that is, king Chovang.

† *Khri-rTsam-po*, pronounced *Thi-Tsanpo* in Great Tibet.

‡ The names of these places are thus written in Tibetan: *Byang-dMa-rangis*, *bLo-dang*, *Bu-rang*, or *sPu-rangs*, *Lho-hJum-lang*, *Lung-ti*, *Shi-dKar*, *Khab-dKar*. Purang lies to the S.E. of Ladák, and Shigar

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175 accession, received the usual offerings of submission from all the Ladákis, excepting only a petty chief of Purik who was in the interest of Ali Mir, the Gyalpo of Balti. Chovang Malig, the head chief of Purik and the elder brother of the rebel, applied to Jámya for a small force to coerce the refractory chief. The king assented and accompanied his troops to the Purik district, where they were suddenly overtaken by a violent snowstorm. The royal troops were dispersed; and the king and many of his principal followers were taken prisoners by the rebel and sent to Skardo,* where they were confined. The remainder of the troops were permitted to return to Ladák.

175 Ali Mir, the ruler of Skardo, taking advantage of the
● 798 helpless state of the country, immediately marched upon Lé with a large force, and took possession of the whole of Ladák.† The temples and monasteries were burned;‡ the images of Buddha and of his various personified emanations were destroyed by the bigoted Mahomedans; and all the religious and historical books were thrown into the Indus. The conquest was complete; and arrangements having been made for the future government of Ladák, Ali Mir marched back to Skardo.

175 Shortly after his return, the conqueror released Jámya, the imprisoned Gyalpo of Ladák, and gave him one of his daughters in marriage. No reason is assigned for

* *Skar-mDo*, pronounced *Skardo*, "the starry place," or "starry fort."

† This conquest is also recorded in Vigne's brief historical notice of Balti (Kashmir, II. p. 253); but the chief of Skardo is there called Ali Sher, and not Ali Mir. Ali Sher is the true name, as all the petty chiefs of the Balti district claim their descent from him.

342 ‡ The buildings in Ladák are readily burned down, as all the walls are bonded together with timber, which in so dry a climate is readily ignited.

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IV.—INVASION OF TIBET.

Elated with his success, Zoráwar Sing now threatened the neighbouring states, and even talked of invading Yárkand. But the Lhásan provinces of Rudok and Ngári were more accessible; and the unscrupulous conqueror revived the old claims of Ladák to those districts which had been alienated since the time of Singgé Namgyal. It was enough for him that the monasteries were known to possess vessels and instruments of gold and silver for the service of religion; and that the country produced the finest shawl-wool. The plunder of the first would enrich himself and his soldiers, and the acquisition of the latter would be highly pleasing to his master, as it would throw the whole trade in shawl-wool into the hands of the Jammu Raja.

In the month of May, 1841, with an army of 5,000 men, he advanced up the valley of the Indus, and plundered the monasteries of Hanlé and Tashigong. His troops penetrated to Rudok and Gáro, both of which submitted without striking a blow. The conqueror then passed the sources of the Indus, and established his head-quarters on the Sutluj at Tirthapuri, in Gugé, the principal place in the holy district of Lake Manasarovara. The whole country was now occupied by parties of Dogra and Ladáki soldiers. Basti Rám was stationed at Takla-Khar, on the Karnali or Gogra river, close to the frontiers of Kumaon and Népal. Rahim Khán, a half-blood Musalmán of Chachot, was placed over Spiti, while Ghulám Khán, his son-in-law, was employed in the congenial occupation of plundering the monasteries and temples. This work he executed with iconoclastic fury. The gold and the

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175 silver were reserved for his master; but the plastic images of clay, the books and the pictures, excited the religious bigotry of the Musalmán, and were indiscriminately destroyed.

175 The news of this invasion was speedily carried to Lhasa; and about the 7th of November, Zoráwar Sing first heard of the approach of a Chinese force. He at once detached a small party of 300 men, under Nono-Sungnam,* to oppose the advance of the Chinese; but the detachment was surrounded at Kar-dam-Khar, to the south of the Ráwan-Hrad lake, and almost cut to pieces. The Nono himself escaped, and was again detached on the 19th of November, with a larger force of 600 men, under the joint command of himself and Ghulam Khán; but this party was also surrounded and cut to pieces, and the leaders were both made prisoners.

Zoráwar Sing, still treating the Chinese with contempt, although they numbered about 10,000 men, or three times the strength of his own force, at once advanced from his position at Tirthapuri with the whole of his available troops. The two armies first met on the 10th December, and began a desultory fire at each other, which continued for three days. On the 12th Zoráwar Sing was struck in the shoulder by a ball, and as he fell from his horse the Chinese made a rush, and he was surrounded and slain. His troops were soon thrown into disorder, and fled on all sides, and his reserve of 600 men gave themselves up as prisoners. All the principal officers were captured, and out of the whole army, amounting with

* *No-no* is the title given to a younger brother. Nono Sungnam (or Sodnam) was the younger brother of Chang Raphtan, the Káhlon of Bazgo.

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XIII.—RELIGION.

I.—EARLY RELIGION OF TIBET.

THE religion of Tibet is a modified form of Indian Buddhism. This faith was first introduced into Ladák during the reign of Asoka, upwards of 2,000 years ago, when that great follower of Buddha was propagating his new religion with all the zealous ardour of a proselyte. In 241 B.C., at the close of the third synod, numerous missionary teachers were despatched to all the surrounding countries to spread the peaceful doctrines of Sakya Muni. The *Thero-Majjhantiko* (Sanskr. *Sthavira Madhyamika*) was deputed to Kashmir and Gandhara ;* and, upwards of six centuries afterwards, the people on the Indus still attributed the spread of Buddhism "beyond the river" to some Sramanas (or ascetics) who came with sacred books, 300 years after the Nirvana of Buddha,† or in B.C. 243. The agreement of these dates gives to the two events the relation of cause and effect, the conversion of the people having been the result of the mission.

The spread of Buddhism in Ladák was followed by its introduction into China, about the beginning of the

* Mahawanso, p. 71. † Fo-kwe-ki, c. VII.

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Christian era, and into Great Tibet in the middle of the seventh century.

Previous to the occupation of Tibet by Khri-Tsampo, in about 250 B.C., there is nothing known of its history, excepting the fact that the people were of the Bon or Pon religion, which, like that of the Indian *Tirthakaras*, was an epicurean atheism. According to the Mogul author Sanang Setzen, Khri-Tsampo was an Indian prince of the Litsabyi (or Lichhavi) race, who, being conquered in war, had sought refuge in Tibet, where he was hospitably received, and afterwards proclaimed king by the people, who are called the *Debchin Bonbo* of heaven, and the *Yang Bonbo* of earth.* Csoma de Körös repeats a similar story, with the addition that Nya-Khri-Tsampo, "being defeated in battle," fled to Tibet, where he was acknowledged as king by the *Pons*. The date of 250 B.C., assigned to this event by Csoma, makes the Lichhavi prince a contemporary of the great Buddhist king Asoka, by whom he was most probably expelled from India; for the Lichhavi family had been the leading people in the community of Vaisáli for many centuries, during which time they distinguished themselves by their fierce opposition to the Buddhists. They opposed Sakya himself in argument, and were silenced, but not convinced by him. The Lichhavis of Vaisáli professed entire belief in Swasti, from which they derived their name of *Swástikas*, or followers of

* M. Schmidt supposes that these terms indicate the people of the mountains and valleys. They may, however, denote only different sects; the one affecting heavenly aspirations, the other leaning to earthly objects. *Debchin* is most probably Tibetan,—the "blissful,"—which is used by the Tibetans as an equivalent of the Sanskrit *Sugata*, the "well-gone," or blessed, an epithet of former Buddhas. *Yang* may be the Tibetan *Yangs*, great, vast.

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795 the "mystic cross," which was a monogrammatic sign, formed of the letters *su* and *ti*. The combination *suti* is the Pali form of the Sanskrit *swasti*, which is compounded of *su*, well, and *asti*, it is. Wilson gives the meaning of "so-be-it;" but both versions equally imply complete resignation under all circumstances, which was the chief dogma of the fatalist *Swástikas*. These followers of the mystic cross held the doctrine of eternal annihilation after death; from which they derived their Tibetan name of *Mu-stegs-pa*, or "Finitimists."* According to the Tibetans, they were indecent in their dress, and grossly atheistical in their principles. They called themselves *Tirthakara*, or "pure doers;" and the synonymous name of *Punya*, "the pure," was carried with them into Tibet, where it became celebrated for ages, and where it still survives as *Pon* amongst the Finitimists of the eastern province of Khan.

175 779 According to the Chinese, the founder of the doctrine of the *Tao-sse*, or Rationalists, was *Laotze*, who lived from about B.C. 604 to 523. He was therefore a contemporary of Sakya Muni, by whom he is said to have been worsted in argument. By the Tibetan Buddhists he is called Sen-rabs;† but this perhaps signifies nothing more than that he was of the race or family of Sena. His faith continued paramount in Great Tibet for nine centuries, until Buddhism was generally introduced by Srong-Stan in the middle of the seventh century. But 798 779 the followers of the *Yung-drung-pa*, or "mystic cross," were still powerful; and in A.D. 899 Buddhism was formally abolished by *Lang Tarma*, and was not again

* Csoma de Körös, Grammar, p. 192.

† Id. ibid. p. 181.

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introduced for more than seventy years, until, in A.D. 971, it was finally restored, and has since continued to be the dominant religion of Tibet.

The great spread of the *Pon-gyi-chho*, or Pon religion, can be best appreciated by the traces of its former existence in the widely distant regions of Arakan and Ladák. The people of Arakan give a long line of fifty-five *Pun-na* princes* as their earliest sovereigns, a dynasty which must have reigned for at least 600 years. In Ladák the great monastery of *Lama Yurru* is still called *Yung-druny-Gonpa*, or the "monastery of the mystic cross." The establishment of this monastery is attributed to Naropa, a Lama from Brigung, near Lhasa; but it seems more probable that the name of *Lama Yurru* was derived from the Lama, because he had suppressed the faith of the mystic cross (*yung-drung*), and had established the Lamaïc doctrine of Buddhism.

But Buddhism was the prevailing religion of Ladák from the conversion of the people by Asoka's missionaries down to A.D. 400, when Fa Hian visited India. At that time he found Buddhism flourishing in the little state of *Kia-chhe*, or Ladák, as well as in Kotan and other small states to the northward of the Tsung Ling, or Karakoram. The king of *Kie-chha* (Kha-chan, or "Snow-land)" still celebrated the great quinquennial assembly† of the Srámanas which had been established by Asoka. The ceremony, which lasted for one month, was conducted with becoming gravity, and closed by the

* Journ. As. Soc. Bengal, XIII. p. 31,—Captain Latter.

† In the Gyalpo's time, the Lamas assembled annually at Lé, in the month of *Táng-po* (March), and were dismissed with presents. They now assemble at Hemis, in June. In this monastery there are still 160 Lamas.

their women occasionally turn Buddhist for the sake of marrying a well-to-do Ladáki, it is much more unusual for them to do so than for Ladaki women to turn Mahomedan. 563 583 797

It follows, therefore, that the árGHón population of Ladák, (confined almost entirely to the town of Leh and its immediate vicinity) is increasing more rapidly than the Buddhist population. [162]

The language of the arGHons is Tibetan, and they affect Mahomedanism. They go to the Musjid to pray, they can repeat the "Kalma" or "declaration of faith," and they know the ordinary ritual, this is enough for them, and they think themselves very good Mahomedans. 197 563

When left to themselves, the Ladákis were free from religious bigotry, and their womenkind scorned to hide their faces from the public gaze; but since the Dogra conquest of the country, they have (excepting for about 10 years, when there was an English Governor of Ladák), been ruled over by Wazirs, some of them Hindus and some of them Mahomedans, but all of them inhabitants of India, and the result is, that Ladák is being slowly, but surely, impregnated with the barbarous Indian ideas in connection with religion and matrimony. Already the árGHóns are beginning to shut their women up in Zananas, while the árGHón women as often as not, veil their faces when pass-[57]ing strangers in the streets. Child marriages are becoming more common, and the people are being taught that polyandry, that invaluable safe guard against over population, with its inevitable consequences of poverty, disease, misery and crime, is disgraceful. 798 178 177 583 562 575

Mr. Drew gives the ArGHóns a very bad character, he says "the half castes are for the most part thoroughly untrustworthy, and in other respects they are of worse character than either of the races they spring from." I have been in Ladák for over four years, and have had a good deal more experience of Ladákis than Mr. Drew had, and I have no hesitation in saying that he has maligned them, as a whole. 114 563

Under the "nikah" system, it of course happens that in the course of half a dozen years, a woman may have had half a dozen different husbands, and as many different families. In such cases the children of all but the last husband, are homeless waifs, and develop into persons such as Mr. Drew describes, but it also frequently happens that "nikah" marriages are not 563 583 851 114

776 word means haunted by an unembodied spirit, the latter means haunted by the spirit of a living person. The former

291 HEAD DRESS--kasába the red turban worn by ArGHon women, gen-
301 erally adorned with a turquoise-studded silver or gold ornament, called "joogin" fastened above the centre of the forehead. dáón the white sheet worn over the kasába, covering the whole of it, except a band across the forehead, and coming down behind as far as the waist. peyrak the broad stiff leather, turquoise studded head-dress worn, always by Buddhist women of Ladák, and oc-
[554] casionally by ArGHon women. The size of the peyrak depends upon the wealth of the owner--a good one is perhaps 10 inches wide at the top and 3 feet long, and worth Rs. 300. The ordinary peyrak is perhaps 4 inches wide and 24 inches long, and worth about 50 rupees. When a woman is young she invests her worldly wealth in turquoises, which she fastens on to her peyrak. Later on, when her eldest daughter marries, most of these tur-
[583] quoises are given to her as a dowry. The turquoises used for this
[439] purpose come from China. They are large flattish stones of a greenish colour and [59] full of flaws. Even a good one is worth only about 50 rupees.

784 In former days the Buddhists had a prejudice against the kasába and
291 dáón, and they would not allow any woman wearing this head-dress, to come upon their fields, the prejudice has now almost entirely died out.

• 798 HEATHEN--The Ladákis have no such word, they would speak of a person as belonging to a certain religion. If they wished to say he was an atheist, they could apply to him the word "armen-dirmen".

779 HEAVEN--namkha the region or space above us--the sky--where the
772 birds are flying and the saints are soaring, where it lightens and thunders, etc.--the ether--as the fifth element (vide Jaschke's Dict. p. 303) zhingkham or thöris or ötsál the everlasting abode of the spirits of the pious or of those who have atoned for their sins by remaining in hell for a certain time. The Buddhist heaven is not like the Christian heaven--indeed it is hard to say what it is supposed to be like, for it must be remembered that for a Buddhist to speak of "going to heaven" is equivalent to his speaking of "attaining nirvána" (which see). Tibetans of the

lower classes know nothing of their religion in regard to heaven and hell, beyond the fact that, when the end comes, their souls or spirits will be dealt with according to their deserts, when the pious will at once enter heaven ("thoris thop ches") and the wicked will have to atone for sins by remaining for a certain time in one of the 18 Buddhist hells. A better educated Ladáki would say that the soul ("sem") was like a drop of water, a mere isolated atom, during the period of its connection with this world (jiksten), but that when it was admitted into heaven, i.e., attained nirvana ("stongpa ngyid thop ches"), it was absorbed into a sea of infinity. According to Buddhist ideas therefore, there can be no idea of heaven as a place of reward. Their heaven is a place of absorption into the absolute infinite, of escape from the troubles inseparable from life in this world, a place where all individuality ceases to exist; where there is no such thing as sensation either pleasurable or the reverse, in short it is a place of spiritual annihilation. It is very strange that Buddhism should have made such way in the world, for men are certainly not mostly philosophers, and yet we find some hundreds of millions of the human race, professing this very philosophic, matter of fact, unattractive religion, a religion which practically teaches its followers that life is a curse, and that the goal towards which they should struggle is the attainment of "nirvana", or in other words absolute extinction, both bodily and spiritual. There is in it no idea of a benign intercession, or a free forgiveness of sins, or of a better world to come, all is a matter of account, certain actions are equivalent to a certain amount of evil, others are equivalent to a certain amount of good, the debit and credit sides of the accounts are unerringly kept, and in the end, if the soul has no outstandings to pay off, it is extinguished, otherwise it must go to hell [60] for a time before reaching the goal of its ambition--annihilation. Is the Buddhist faith answerable for the stoical character of its adherents, or was it originally accepted by these, because it accorded with their temperament? However that may be, it is certain that in Ladák, at any rate, Buddhists are now quite satisfied with their own religion, and are not in the least inclined to embrace either Christianity or the more popular faith of Islam. On the other hand, they regard persons of other religions with a benevolent indifference. The religion to which a person belongs, is, in the opinion of Ladakis, a good enough religion for such

779 772 779 797 779 798

779 person, and it would never occur to them as possible that all
798 persons not included in any particular faith, should be slain in
this world or eternally damned in the next. This freedom from
[799] religious bigotry, which is enacted in one of the edicts of
Asoka, doubtless accounts for the readiness with which a Ladáki
will change his or her religion, when, from a worldly point of view
it suits so to do.

779 HELL--ngiáwa or ngiálwa. The Buddhists have 18 different hells,
972 such as the hot hell, the cold hell, etc. They imagine that when
the allotted number of re-births or re-embodiments has taken
place, the soul, or "sem", should attain "nirvána", or, as they
would put it, go to heaven (thoris thop ches), but if owing to
sins (rdikpa) committed in this world (jikrten), the soul is unfit
for nirvána (stongpa ngyid), it has to go to one of the hells for
a certain period. There is no such a thing as eternal punishment
in the Buddhist religious code. Eedaks or Yeedaks is the name
of a kind of hell, or according to Jaschke "the fifth class of be-
ings of Buddhist cosmography condemned in a fore-hell to suffer
perpetual hunger and thirst; a grade of punishment preceding
the final and full torments of hell, they are represented as
giants with huge bellies and very narrow throats, inhabiting the
air."

[775] Between the time of death and re-birth the disembodied soul is said
to be wandering about in space (khorwároo kiám ches), it does
not go to heaven or hell between the periods of re-birth. But
see also "Metempsychosis."

826 [61]HERMAPHRODITE--Not known in Ladák. Ladákis think ill luck
is caused by human monstrosities, and it is therefore probable
that these are killed as soon as they are born.

579 HIGHWAYMEN--chakpa. Highway robbery is unknown in Ladák, but
in Chángtháng (Lhása territory), where the people are less timid
[181] than Ladákis, it occasionally happens that Ladák trading parties
are attacked by Tartar robbers termed "chakpa". ArGHóns (see
half caste) are more than a match for these highwaymen, but the
Bots (i.e. Ladák Buddhists) seldom attempt resistance, although
their party may far outnumber that of the robbers.

327 HINGE--kabza. The Ladákis don't use hinges--an iron hook and eye
arrangement serves with them for a hinge.

Tibet AJ1

IDOLATOR--A Buddhist would describe himself as being a "skundey chhak phulkhan" i.e., "a god image worshipper," but a Mahomedan would call him a "kalaKHi skunda chhak phulkhan," i.e., a worshipper of mud-god images." WT 778 779 798

[66]IMMORTALITY--meeSHeeches. Ladákis think that an angel once brought a pitcher, filled with the water of life (doortshey i chhoo) to earth. One man drank a little of it, and in consequence, though he grew infirm and old, he could not die. The angel seeing this, returned to heaven, and reported the matter to the Deity, who then came to the conclusion that immortality was not suited to this world. He then ordered the angel to remove the water of life, and the angel fearing that if he emptied it out, some animal might drink it, took the pitcher containing it, to the top of a fir tree, where he fastened it to a branch, and left it. Soon after, some crows began to peck at the pitcher, and thus broke it and spilled the water of life over the spines of the fir, these therefore became evergreen, at the same time the crows beaks were splashed with the water, and the result is that a crow's lifetime extends to a hundred years. WT 773

This tradition probably dates back to a period anterior to the introduction of Buddhism into Ladák.

[67]INCANTATION--nganchhos. According to Jaschke, Buddhist incantations consist mostly of unmeaning Sanskrit syllables, in the recital of which, however, perfect accuracy is requisite. WT 788 779

INCARNATION--In Ladák, an "incarnation" or "avatár" is generally spoken of as a "skooSHok," but the correct word is skoochhok. In classical Tibetan "skoo" means "body" and "chhok" means "best" or "superlative." WT 775

In Lhása the use of the word "skooSHok" is not confined to "incarnations" and it is applied, as a term of respect, to any great man. In Ladák I have never heard the word used, otherwise than with reference to an incarnation, but I am informed by the Reverend F. Redslob, of the Moravian Mission at Leh, that he is occasionally termed by the people a "skooSHok". T 775 554 WT 554

The proper word for an incarnation is "sprulskoo" or "sprulpa" (pronounced in Ladák srulkoo or SHulkoo) this word too is understood in Ladák, but is less frequently used than the word "skooSHok." WT 775

tonkhan (as one who is a leper or notorious rascal). 000

[115]PAGAN--The Ladákis have no such a word in their vocabulary. Buddhists are called "Nángpa" or "insiders", while those of other religions are called Hindoos, or, as the case may be, Mahomedans are called "Pheepa" or "outsiders", and atheists are called "Armendirnen". 798

[116]PARENT--ába (eldest father); ágoo (other fathers); ámá (mother). 601

[117]PATRON--giápsten (friend); eedam or yeedam (patron saint or tutelar divinity)--nearly every Ladáki has a "yeedam" of his or her own selection. 776 572

[118]PAWN-BROKER--bundak or norrdak (money-lender); tshongpa (merchant). The money-lenders and merchants are the pawn-brokers of Ladák. 426 448

PELISSE--hlóGHor or hióGHor. Ladáki ladies, when in full dress, nearly always wear a pelisse or cloak of scarlet and green cloth, lined with white lambskin. A rich person ornaments the cloak with heavy silver ornaments at throat, neck, and shoulders. Hlokpa is the goatskin cloak worn by the labouring classes, both men and women, to protect the back. But see "Cloak." 291 565 301

[119]PERAMBULATE TO--skora skor ches. The Ladakis, in so far as they are addicted to religious observances, which is not a great deal, attach considerable importance to circum-ambulation, combined with prostrations, as a means of obtaining a forgiveness of their sins. 788

PERQUISITE--thoptáng signifies legal perquisite, such as the grain given by [120] villagers at harvest time to the village blacksmiths or other village servants. The respectful word is "chhak rsten" or "zhoo rsten" signifying "offering" or "petition present"; phaksup signifies an "illegal perquisite," i.e., bribe. 675 195 662

[120]
PETTICOAT--SHamthap, the red petticoat worn by Lámas of both 792 291

764 position in a corner of the living room, unless the corner just happens to be inhabited by the household god: the onpo decides upon that. The corpse has its share of each meal placed in front of it.

is also hung in front of it.

/218/ THE ACTIVITY OF THE ONPOS (SOOTHSAYERS AND MAGICIANS), THE REPRESENTATIVES OF THE BON RELIGION (17), AT THE INTERMENT

771 17. Coming from present-day Turkestan, the Bon religion penetrated into Tibet at approximately the same time as Mahayana Buddhism, which was introduced from present-day Afghanistan (Udyana). It (the Bon religion) represents a peculiar mixture of the ancient popular religion of the peoples of Persian race residing there and of Mahaya Buddhism which at that time was also widespread in that region. Despite the [798] similarity and close kinship of the two clashing religions in Tibet, there was kindled a very bitter war between the two religious forms in Tibet in the seventh and eighth centuries, when the rulers and their priests there attempted to make Buddhism into the dominant religion. But Buddhism has never been able to exterminate the Bon religion. Hence this existence side by side of lamaistic and of Bon practices.

791 There are three kinds of onpos: first, white ones, secondly, black ones, and such who practise black and white magic at one and the same time. The white magicians prepare the calendar and occupy themselves with the calculation of the retribution (abras-rtsis) of human deeds. The black magicians undertake their exercises according to the manner of the Bon religion. Since they know black as well as white magic, they also prepare the calendar. They perform religious exercises and rites in the manner of the Bon.

From the day following the "changing of the body" the actual

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

that could dominate the rest. And so monastic Buddhism united social and political groups, isolated from each other, into one common community. That is the essential unity of Ladakh and Tibet today.

One Tibetan king tried in the tenth century to oust the church, but he failed. His name was Langdharma. He is known in lama tradition today as the incarnation of wickedness.

It was not always easy going for the monasteries. In the middle of the sixteenth century Moslems swept down from the northwest; and again about A.D. 1600 they invaded from the west. They destroyed monasteries and threw the libraries into the Indus. The Moslem rule was short-lived. The monasteries shortly regained their position. In the Great Mongol War of 1646–47 the Maharajah of Kashmir, whose troops were in command of the brave Wazir Zorawar, annexed Ladakh to India. About 1834 General Zorawar Singh, acting for the Rajah of Jammu, again conquered Ladakh for India, driving before him into Tibet about nine thousand lamas or three quarters of the monks of the monasteries. Singh moved on to Tibet and in 1841 was defeated by the Chinese, who swept down to Leh and held it for a few weeks. But they were driven out by Moslems; and, ever since, Ladakh has been politically a part of Kashmir. But in 1951 and 1952 Ladakh was insisting that it be a federated state in Kashmir, having the same relation to Kashmir as Kashmir has to India. In that way Ladakh would retain home rule.

Ladakh still has a king. I met him at Leh. He is a slight, wiry chap in his twenties and at present is an officer in the Indian Army. He still has a palace; he is still king in name; and his wife, the Queen owns the most beautiful, the most expensive *perakh* in Ladakh. But their titles and rank are titular only and have been for a century.

The lands are rented by the monasteries under various tenancy systems:

(1) The landlord furnishes the seed and gets in return three

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

actions of the mythical "King Kesar," it is the Mon musician who will tell you about them, interspersing his story with song. If you have to arrange for a wedding, or any sort of *ltadmo* (entertainment) you must not omit to call the Mon drummer, who will sustain the enthusiasm of your guests by beating his queer little kettle drum. It is strange how these people have lived in the country for so many centuries without absorption, but although caste does not exist here in the sense it does in India, it often crops up in questions of marriage and a *Bod* (Tibetan Buddhist) must not marry a Mon.

The next people to arrive in the land were the Dards, who seem to have emigrated from the district of Gilgit, and they, too, have preserved a separateness through the centuries, having a distinct dress of their own, nor, although they are called Buddhists, does their Buddhism quite conform with that obtaining in the rest of Ladak. Later when we meet them on tour, we shall have more to tell about these interesting folk.

We may now leave behind us the history based on conjecture and turn to that founded on written records either inscribed on parchment or engraved on stone, the chroniclers being the priests, reminding us of the priestly scribes of our own past history. Before William the Conqueror landed in England, a great religious struggle was in progress, both in Central and in Western Tibet. The relations between these two kingdoms have always been rather close. The opposing faiths were the old *Bon Chos*, consisting mainly of demon-worship, and the later Buddhism. The latter was waxing stronger, but the older religion still looked to one, Langdarma, to revive their ancient worship. Langdarma had really been heir to the Tibetan throne, but had been disinherited on account of his adherence to the old faith, and his younger brother had obtained the kingship. Langdarma, however, managed to dispose of the latter, took the crown, and laid a hard on the Buddhist monasteries and priests, but his

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triumph was short-lived. A Buddhist priest disguised in the black sacerdotal robes of the *Bon Chos*, presented himself before the King with a petition, and, when near enough, drew from his ample robes a bow and arrow and killed the leader of his religious enemies. The assassin escaped by turning his coat inside out and showing the white lining.

Langdarma reigned about A.D. 900 and from him all the kings of Ladak have descended, for although they are split up into two dynasties, the later one is traced from a younger brother of the last king of the first line. An account of what happened under the various kings of these dynasties would be beyond the scope of this book, but let us rapidly trace the fortunes of the Western Himalayan kingdom, now represented by Ladak, and formerly including also the province of Baltistan. At first various royal personages held sway in different parts of the country, but the one in Leh was a descendant of the King of the Central Kingdom (Tibet proper), while in another part there ruled a Dard King. Between these two Kings there was continual strife, but at last the Leh ruler seems to have won the mastery in matters temporal, and increasingly in matters spiritual. One King introduced Buddhist literature from Central Tibet, another made it obligatory on all candidates for the priesthood to go to Lhasa for their training. This can only be regretted by the student of Ladaki as distinct from Tibetan literature, for, besides putting a stop to the growth of Indian Buddhism, it also inhibited the literary genius of this people, whose tales of by-gone days indicate how their literature might have developed.

By about the time of the fourteenth century Buddhism had quite prevailed, and, as is so often seen with this religion, having once subdued the indigenous faith, it incorporated much of the *Bon Chos* in its own tenets. The Lamaism of the present day thus consists of a large proportion of *Bon Chos* with a smaller mixture of Buddhism, the former still-